

Lutheran Herald

February 4, 1958

Volume 42 . . . Number 5

For God and Country



Boy Scout Sunday -- February 9

Light forty-eight candles on a birthday cake. The Boy Scouts of America has now reached that milestone. Through the years more than 26,500,000 Americans have been influenced by the Scout program. One out of every two boys in America is in Scouting some time during his Scout-age years.

There is hardly a family in America that has not felt Scouting's influence. Here is the largest youth movement in the history of the world in which youth participates voluntarily.

This is all made possible because more than one million two hundred thousand men and women think it worth their while to invest their time, their efforts, and their energy in the interest of training our youth in character and qualities of good citizenship.

Scouting's appeal is that of a program of fun and adventure in each of its three age levels. Cub Scouting for boys eight, nine, and ten; Boy Scouting for those eleven through thirteen, and Exploring for those over fourteen years of age.

Probably no program in America has done more to strengthen home life than has Cub Scouting. Each month some two million parents go with their sons to pack meetings and share their sons' enthusiasm as they work together on Cub Scout projects.

In troops a Boy Scout learns to share decisions, work with others, do his part, and to be a leader—all basic elements of good citizenship. Council camps valued at \$52 million provide opportunities for man-making adventure and perfection of Scouting skills.

In Exploring, young men plan their own programs, with understanding guidance from qualified adult advisers. In carrying out these programs they develop leadership abilities and traits of teamwork and cooperation so essential in the life of a community.

America has many reasons to join in celebrating Scouting's birthday.

In this issue

Cover—In this issue we pay honor to the Boy Scouts of America. For some idea of the far-reaching effects of this program, read 48 Candles on this page. RNS photo.

48 Candles

What Is a Boy?

This essay has been reprinted over a thousand times, and more than two million copies have been distributed. But no matter how many times you've read it, chances are you'll enjoy it again.

Out of the Long Night

The author is the distinguished young Negro minister of the Dexter Avenue Baptist Church in Montgomery, Alabama. He was one of the leaders in the non-violent resistance movement against bus segregation in Montgomery.

Nobody Mentions Joe at My Church

"This guilt is mine and mine alone, and I have no wish to blame my church. Yet I wonder if my church could not do more . . ." An excellent article on race relations.

Journey to Brazil

The second part of Dr. Syrdal's report to the Church on his survey of Brazil takes us to Recife and Sao Paulo.

Editorial

Men at Work—a picture story

A Week in California—Fortnightly Review

Books in Review

For the Family Altar

The Church in Today's World

Among Lutherans

Within the ELC

Lutheran Herald

O. G. MALMIN, Editor
WILLIAM H. GENTZ, Associate Editor
CARMEN MITCHELL: Managing Editor
MELVA ROREM: Assistant Editor

● Official organ of The Evangelical Lutheran Church. Published weekly by Augsburg Publishing House, 426 South Fifth Street, Minneapolis 15, Minnesota. General Manager: Albert E. Anderson, Circulation Manager. Subscription price, United States and Canada, per year \$3.00. Entered as second class matter January 14, 1931, at the post office at Minneapolis, Minnesota, under the act of March 3, 1879. Printed in the United States of America by Augsburg Publishing House, Minneapolis 15, Minnesota.

BETWEEN the innocence of babyhood and the dignity of manhood we find a delightful creature called a boy. Boys come in assorted sizes, weights, and colors, but all boys have the same creed: To enjoy every second of every minute of every hour of every day and to protest with noise (their only weapon) when their last minute is finished and the adult males pack them off to bed at night.

Boys are found everywhere—on top of, underneath, inside of, climbing on, swinging from, running around, or jumping to. Mothers love them, little

What Is a Boy?

girls hate them, older sisters and brothers tolerate them, adults ignore them, and Heaven protects them. A boy is Truth with dirt on its face, Beauty with a cut on its finger, Wisdom with bubble gum in its hair, and the Hope of the future with a frog in its pocket.

When you are busy a boy is an inconsiderate, bothersome, intruding jangle of noise. When you want him to make a good impression his brain turns to jelly or else he becomes a savage, sadistic, jungle creature bent on destroying the world and himself with it.

A boy is a composite—he has the appetite of a horse, the digestion of a sword swallower, the energy of a pocket-size atomic bomb, the curiosity of a cat, the lungs of a dictator, the imagination of a Paul Bunyan, the shyness of a violet, the audacity of a steel trap, the enthusiasm of a fire-cracker, and when he makes something he has five thumbs on each hand.

He likes ice cream, knives, saws, Christmas, comic books, the boy across the street, woods, water (in its natural habitat), large animals, Dad, trains, Saturday mornings, and fire engines. He is not much for Sunday school, company, schools, books without pictures, music lessons, neckties, barbers, girls, overcoats, adults, or bedtime.

Nobody else is so early to rise or so late to supper. Nobody else gets so much fun out of trees, dogs, and breezes. Nobody else can cram into one pocket a rusty knife, a half-eaten apple, three feet of string, an empty Bull Durham sack, two gumdrops, six cents, a slingshot, a chunk of unknown substance, and a genuine supersonic code ring with a secret compartment.

A boy is a magical creature—you can lock him out of your workshop, but you can't lock him out of your heart. You can get him out of your study, but you can't get him out of your mind. Might as well give up—he is your captor, your jailer, your boss, and your master—a freckle-faced, pint-sized, cat-chasing bundle of noise. But when you come home at night with only the shattered pieces of your hopes and dreams he can mend them like new with two magic words—"Hi, Dad!"

ALAN BECK

By permission of New England
Mutual Life Insurance Co.

Out of the Long Night

In American life there is today a real crisis in race relations. This crisis has been precipitated, on the one hand, by the determined resistance of reactionary elements in the South to the Supreme Court's momentous decision against segregation in the public schools. Many states have risen in open defiance. Legislative halls of the South ring loud with such words as "interposition" and "nullification." The Ku Klux Klan is on the march again, determined to preserve segregation at any cost. There are White Citizens Councils. All these forces have conjoined to make for massive resistance.

The crisis has been precipitated, on the other hand, by the radical change in the Negro's evaluation of himself. There would probably be no crisis in race relations if the Negro continued to think of himself in inferior terms and patiently accepted injustice and exploitation. But it is at this very point that the change has come. For many years the Negro tacitly accepted segregation. The system of slavery and segregation caused many Negroes to feel that perhaps they were inferior. This is the ultimate tragedy of segregation. It not only harms one physically, but it injures one spiritually. It scars the soul and distorts the personality. It inflicts the segregator with a false sense of superiority while inflicting the segregated with a false sense of inferiority.

The Deep Longing for Freedom

But through the forces of history something happened to the Negro. He came to feel that he was somebody. He came to feel that the important thing about a man is not the color of his skin or the texture of his hair, but the texture and quality of his soul. With this new sense of dignity and new self respect a new Negro emerged, determined to achieve freedom and human dignity.

This determination springs from the same deep longing for freedom that motivates oppressed people all over the world. The struggle for freedom on the part of oppressed people in general and the American Negro in particular is not suddenly going to disappear. It is sociologically true that privileged classes rarely give up their privileges without strong resistance. It is also sociologically true that once oppressed people rise up against their oppression there is no stopping point short

of full freedom. So realism impels us to admit that the struggle will continue until freedom is a reality for the oppressed peoples of the world.

Since the struggle will continue, the basic question which confronts the oppressed peoples of the world is this: How shall the struggle against the forces of injustice be waged?

Violence vs. Non-Violence

There are two possible answers. One is to resort to the all too prevalent method of physical violence, which corroding hatred. But violence solves no social problem; it merely creates new and more complicated ones. Occasionally violence is temporarily successful, but it is never permanently so.

The alternative to violence is the method of non-violent resistance. This method is nothing more and nothing less than Christianity in action. It seems to me that the Christian way of life in solving problems of race relations. This method has also been used in Montgomery, Alabama, under the leadership of the Rev. Martin Luther King, Jr., to free 50,000 Negroes from the long night of bus segregation. Several basic facts about non-violence as a method in achieving about better racial conditions.

First, this is not a method of cowardice or passivity; it does resist. The non-violent resistor is as opposed to the evil against which he is protesting as the person who uses violence. It is true that the method is passive in the sense that the non-violent resistor is not physically aggressive toward his opponent, but his mind and emotions are always active, constantly seeking to persuade the opponent that he is mistaken.

A second basic fact about this method is that it does not seek to defeat or humiliate the opponent, but to win his friendship and understanding. The non-violent resistor must often voice his protest through non-cooperation or boycotts, but he realizes that non-cooperation and boycotts are not ends in themselves; they are only means to awaken a sense of moral shame in the opponent and to bring about redemption and reconciliation.

A third fact that characterizes the method of non-violence is that the attack is directed to forces of evil rather than against persons caught in the forces of evil that we are seeking to defeat, not the person

with evil. Those of us who struggle against injustice must come to see that the basic tension between races. As I like to say to the people of Montgomery: "The tension in this city is not between white people and Negro people. The tension is at between justice and injustice, between the forces of light and the forces of darkness. And if there is a victory, it will be a victory, not merely for 50,000 Negroes, but for justice and the forces of light. We must defeat injustice, not white persons who may be forced to be unjust."

Fourth point is that this method not only avoids all physical violence, but also internal violence. At the center of non-violence stands the principle of love. In struggling for human dignity the oppressed people of the world must not succumb to the temptation of becoming bitter or indulging in hate campaigns. To retaliate with hate and bitterness would do nothing but intensify the existence of hate in our world. The way of life, someone must have enough sense and morality to cut off the chain of hate by projecting the ethic of love into the center of our lives.

Fifth fact is that it is based on the conviction that the universe is on the side of justice. It is this deep faith in the future that causes the non-violent resister to accept suffering without retaliation. Those of us who are upon the name of Jesus Christ find something at the center of our faith which forever reminds us that God is on the side of truth and justice. Good Friday occupies the throne for a day, but ultimately it must give way to the triumph of Easter. Evil may so shape its path that Caesar will occupy a Palace and Christ a cross, but that same Christ arose and split history into two eras, so that even the life of Caesar must be dated by His name. Yes, "the arc of the moral universe is long, but it bends toward justice."

• Cannot Rest

The problem of race is America's greatest moral dilemma. The Churches are called upon to recognize the urgent necessity of taking a forthright stand on this racial issue. If we are to remain true to the Gospel of Jesus Christ, we cannot rest until segregation and discrimination are banished from every area of American life.

Many churches have already taken a stand. The National Council of Churches has condemned segregation over and over again, and has requested its constituent denominations to do likewise. Most of the major denominations have endorsed that action. Many individual ministers, even in the South, have stood up with dauntless courage. High tribute and appreciation is due the many ministers of Atlanta, Georgia, who so courageously signed the noble statement calling for compliance with

the law and a reopening of the channels of communication between the races. All of these things are admirable and deserve our highest praise.

Yet we must admit that these courageous stands from the Church are still far too few. The sublime statements of the major denominations on the question of human relations move all too slowly to the local churches in actual practice. All too many ministers are still silent. It may well be that the greatest tragedy of this period of social transition is not the glaring noisiness of the so-called bad people, but the appalling silence of the so-called good people. It may be that our generation will have to repent not only for the diabolical actions and vitriolic words of the children of darkness, but also for the crippling fears and tragic apathy of the children of light.

Courageous Maladjustment

What we need is a restless determination to make the ideal of brotherhood a reality in this nation and all over the world. There are certain technical words which tend to become stereotypes and clichés after a certain period of time. Psychologists have a word which is probably used more frequently than any other word in modern psychology. It is the word "maladjusted." In a sense all of us must live the well-adjusted life in order to avoid neurotic and schizophrenic personalities. But there are some things in our social system to which all of us ought to be maladjusted. I never intend to adjust myself to the viciousness of mob rule. I never intend to adjust myself to the evils of segregation and the crippling effects of discrimination. I never intend to become adjusted to the madness of militarism and the self-defeating method of physical violence.

It may be that the salvation of the world lies in the hands of the maladjusted. The challenge to us is to be maladjusted—as maladjusted as the prophet Amos, who in the midst of the injustices of his day, could cry out in words that echo across the centuries, "Let judgment run down like waters and righteousness like a mighty stream"; as maladjusted as Lincoln, who had the vision to see that this nation could not survive half slave and half free; as maladjusted as Jefferson, who in the midst of an age amazingly adjusted to slavery could cry out in words lifted to cosmic proportions, "All men are created equal, and are endowed by their Creator with certain inalienable rights, that among these are Life, Liberty, and the pursuit of Happiness"; as maladjusted as Jesus, who could say to the men and women of His generation, "Love your enemies . . ."

The world is in desperate need of such maladjustment. Through such courageous maladjustment we will be able to emerge from the bleak and desolate midnight of man's inhumanity to man into the bright and glittering day-break of freedom and justice.

Nobody Mentions Joe at My Church

By Alex Robertson

The telephone rang. It was the superintendent of a large printing plant, one of our biggest customers. "Don't ever send that nigger around with deliveries any more. If you do, we'll get our typesetting done elsewhere."

"What has he done?" I asked.

"Walked right past me and never answered when I talked to him. Just don't send that nigger here again."

When Joe, my Negro shipping clerk, returned, I listened to his version of the incident. From his account I was convinced that he had not been guilty of the slightest disrespect toward the superintendent, a judgment which has since been confirmed by eyewitnesses in the plant. Far from being insulting, Joe had taken insult and abuse with commendable patience and politeness. He told me later that his brother, with whom he lived, would have put him out of the house for not hitting back had he known what happened. But despite Joe's forbearance there is one thing that he is unable to do satisfactorily: he cannot acquire the hang-dog look essential to steady employment. Joe persists in looking, acting and talking like a first-class citizen.

When I telephoned the irate superintendent to say that after due consideration I had decided to keep Joe, who was the best shipping clerk I ever had, he was speechless. Needless to say, we lost his valuable account.

But I was on the spot. No businessman can afford to throw a valuable account out of the window because of such "trivial" considerations.

The following Sunday I went to church, as usual. The music was splendid. The sermon was good, if somewhat vague and general. The children were in school, being well taught by those servants of Christ to whom we are forever grateful, the conscientious Sunday school teachers. But nobody prayed for Joe. Nor for me. And we

need prayer, both of us. I may fail Joe before the week is through. I failed one of his brothers the following week.

We needed a linotype operator badly and they sent me one. He was a top man, but he could not do night work because he was a Negro. It would be a dreadful thing, apparently, for a customer to come to a plant and learn that his job was being set by a Negro. So I sat and talked to this man, listened to him talk about his family, saw how eager he was for a day job. And despite his excellent reputation I did not hire him.

Perhaps, with tact and courage, I could have done it. In the front office, the employees and the customers. I was under pressure for losing the big account of Joe, and my courage failed.

This guilt is mine and mine alone, and I do not wish to blame my church. Yet I wonder if my church could not do more for Joe, for my race-prejudiced customers, for the front office with its "profit and loss" emphasis, and for me—an ordinary Christian called to make extraordinary decisions.

I should think it would be foolish of a minister to labor his people Sunday after Sunday, to remind them of what they already know, that they are not willing to stand for justice for all men. I should think that justice, where it must be administered, should be fairly administered and very tactful. And I certainly do not subscribe to Reinhold Niebuhr's theory that Billy Graham is single out the sin of race prejudice when giving invitations. No one, it seems to me, should expect a minister or evangelist to be either impatient or arrogant. Yet to attend church Sunday after Sunday (and I save for the Sundays when I take temperature-wipe noses) and never hear a single reference

be that our generation will have to repent
 for the diabolical actions and vitriolic words
 children of darkness,
 so for the crippling fears and tragic apathy
 children of light.

—MARTIN LUTHER KING, JR.



on to the race question is passing strange. Stranger
 is the fact that I have yet to hear a prayer of com-
 mon for a nation divided. How refreshing it would
 to hear our minister pray that God's will be done
 as matter! But apparently even a prayer of compas-
 when it becomes specific, is too controversial.
 I must fall my wife and I were moved to read in *The*
Christian Century the "Henderson Pastors' Diary."
 ly, we thought, there will be a heartfelt prayer for
 e ministers in crisis. Surely someone in our great
 ch will have read it and thought about it and
 ved about it. But no! Not a word about those who
 y must suffer for Christ's sake, not a word about
 flict except in a remote historical context.
 is an old saying that a minister's duty is to com-
 the afflicted and to afflict the comfortable. It would
 ear that the second part of this dictum is in disfavor
 my church. We have propriety, we have dignity, we
 e a high cultural level, we have gentleness and good-
 s, we have understanding. Our good works are
 n and known all over the world. It is a better church
 I deserve. I am not one of those who brand these
 id fellow Christians as hypocrites when they cannot
 ree with them on matters such as the race-question. I
 n still sing with fervor:

I love the place, O God,
 Wherein Thine honor dwells:
 The joy of Thine abode
 All earthly joy excels.

uch small cynicism as I have acquired through the
 ears has not affected, not even touched, the Christian
 ith and the Christian church.
 Yet there is something lacking in my church, great

and influential as it is in the American scene. There
 is a "do not disturb" atmosphere about us

It was E. Stanley Jones, I believe, who said, "Chris-
 tianity which does not begin with the individual does
 not begin; and Christianity which ends with the in-
 dividual ends." It seems to me that this is the heart
 of the matter. At our church we began with the individ-
 ual, as we should; but we make no vigorous attempt to
 guide individual Christians to a world view which
 honors God and brings us, as individuals, to that *telos*,
 that maturity, which is the inheritance of the children of
 God.

If we cannot speak a word for Joe in America, it is
 only a matter of time until this failure invalidates our
 missionary effort abroad. However partisan and political
 certain "one-world" views may be, there is a Christian
 "one-worldism" which must be taught, with all its im-
 plications.

Last summer a young preacher came from Princeton
 and preached about turning the world upside down. He
 was careful not to explain *why* such a procedure was
 desirable. He made no attempt to analyze the mores of
 our society. He did not set pagan and Christian side by
 side for comparison. He made no reference to the earth-
 shaking wars and revolutions of our time. He seemed
 completely unaware of the signs of the times. And
 when this young preacher had finished turning the
 world upside down in half an hour, we all went home
 to our roast beef and afternoon naps.

If he comes next summer I hope he chooses another
 subject. I'd settle for a short, quiet talk about Joe . . .
 and about how I can keep him in his job and me in my
 job.

(From *Christian Century*. Used with permission.)

Recife is quite a different city from Belem and Natal. It is built on three islands and contains a network of canals that give it the name, "The Venice of Brazil." It has an interesting history, dating back to the coming of the Portuguese in 1606. Just outside the city is the old port of Olinda, with an ancient lighthouse and a church over 350 years old. Olinda was taken by the Dutch in 1630, and from this city they ruled a large territory until they were defeated in 1654.

There is a spirit of progress in the city of Recife. The population numbers over 700,000 and is growing, with old buildings giving way to new, modern construction.

The Protestant Churches are well established in Recife. The Southern Baptist mission runs a large secular school, including grades and high school, with well over a thousand students. They have a Bible school and a theological seminary, and give a special course for training parish workers.

The Presbyterians also have a large, well-appointed secular school, including high school and normal classes, and a very fine theological seminary. In addition, they have a printing establishment and a bookstore in the downtown section, and an audio-visual center that prepares tapes for radio broadcasts over several stations in the northeast area of Brazil. There is a joint Protestant hospital in the city. The Lutheran Church—Missouri Synod has recently begun mission work here.

The impact upon the city by the Protestant churches is evident in many ways. The Baptists have over 50 churches, the Presbyterians over 10, and the Adventists and Pentecostals also a few. Some of the men trained in the mission schools have gone out on their own to establish congregations, semi-independent from the mission that started them in their work. There was much activity and seemingly a good response on the part of the people of the city.

An indirect sign of the Protestant impact on Recife is seen in the Roman Catholic Church. Following the example of the Protestants, this Church has started congregational singing in its services and has arranged for special meetings for children. While I was there, the Roman Catholic Church was in the midst of a large preaching mission in which 50 priests participated. The streets of the city were covered with big signs containing Scripture passages. The whole procedure had the flavor of a Protestant evangelism campaign, until one read the small print at the bottom of the signs which declared that salvation is to be found only in the Catholic Church. The Protestant Church has shown such strength in this area that the Roman Church has had to do something special in order to hold its ground.

Thus far we had covered country that was quite well occupied by Protestant missions, and we had learned

Part II of Dr. Syrdal's report takes us to Recife and Sao Paulo . . .

Journ

something from their methods. We found that work has played a strong part in the development of missions, and that the older missions had established their churches in such a way that much of the work of expansion was now in the hands of the indigenous clergy and trained lay evangelists.

In most mission countries, agreements are reached by the various missions that each be responsible for a certain geographic area, so as to avoid overlap of work and competition between mission societies. This type of planning was not in evidence in Brazil. There were several missions and churches at work in the larger city, the normal center for educational institutions.

As the missions reached out from these centers, the patterns developed. Often they seemed to skip the nearby territory and reach into the far interior, in the idea of working back toward the center. Therefore, large areas that have not been properly evangelized. However, the fact that there are so many missions in the cities does not necessarily indicate that the country lying inland has been adequately reached. Partially correcting this situation is the other pattern that has developed.

The further expansion of the Church has frequently been under the initiative of Brazilian Christians. They have sought out cities for the purpose of bringing the Gospel to them. Simultaneously, Christians who have migrated to new areas have retained their faith and have formed the nucleus for a new church. This type of expansion may not fit into an ordered geographical occupation of a country, but it is natural and spontaneous—the type of expansion that we expect in vital Christianity.

These characteristics of mission expansion are seen in other areas of Brazil and will have to be taken into account in establishing our mission policy. There is no doubt that a general geographical center of expansion has been established, but there are likely to be gaps that

Brazil



Sao Paulo

ed in later. The movement of the people of Brazil
initely westward, and this pattern must be taken
account before a general plan is established. The
ding of the Church will be determined by these
ations more than by a pre-conceived plan of ex-
on.

re left Recife on the morning of November 3 for
Paulo, the hub from which we reached out in
al directions in our later explorations.

hile Rio de Janeiro is the political capital and im-
ant port city of Brazil, Sao Paulo is the business
industrial heart of the country. I had had brief
pses of the city on two previous visits, three years
t. I was surprised at its size on my first visit. On
second visit I was astounded at its growth. This
I was even more astonished. More suburbs had
a developed, and gaps between the earlier lines of
dential areas were filling in. This city of over
0,000 people had become a metropolis of modern
dings with a tempo that compares with that of New
k or Chicago.

ao Paulo is a city with comparatively few large
rches. The Lutheran Church of German background
ne Evangelical Lutheran Federation of Brazil) has
congregations here, each with a couple of "out-
ts." There are about 400 Protestant churches or as-
semblies listed for the city. Included in this number are
all sectarian groups meeting in homes or informal
ls. These informal groups grew spontaneously, as
small nucleus of members came to the city and began
eting in some convenient place. There are many
ge areas that are unserved by churches as people
ed into this, the most rapidly growing city in the
orld. The city is a tremendous challenge, but one
which it would not be easy to work, with its busy
irit of industrialism captivating the lives of the people.
A couple of hours by bus took us north to Campinas,
e center of Presbyterian work in this section of Brazil

and the site of the Portuguese language school where
most missionaries for southern Brazil learn the language.

The language school is under supervision of the
Presbyterian Mission, but several other missions co-
operate in the venture. It is well organized and has a
good staff. As language study is the first big task of
a missionary, it is a tremendous asset to have a good
school of this nature and to have it located in a city
of this type.

With a population of 300,000, Campinas combines
the older charm of Latin architecture with new and
modern buildings. The city was once larger than Sao
Paulo, but was hit by a scourage of yellow fever that
reduced the population and stunted the growth of the
city. The threat of that disease has been removed by
drainage of surrounding swamp land, and there is again
progress in the city. There are some Danish dairies
near by that provide good pasteurized milk for the
local market, and it is said to be the only place in
Brazil where milk can be drunk without first boiling it.

The Presbyterian Seminary, founded in 1888, is lo-
cated here. It has 93 students enrolled in two-year pre-
seminary and three-year seminary courses. The presi-
dent, Julio Andrade Ferreira, showed us around the
spacious buildings with a great degree of justifiable
pride. He is a man of rich experience in church work
in Brazil and a student of church development in the
country. We spent several profitable hours with him,
looking over detailed maps of the various states to study
Protestant occupation of the country. When asked where
the best place to start a mission would be, he answered
without hesitation that Northern Parana would be the
place and suggested locating in a center that would
give easy access to the western section of that state and
the southern part of the state of Mato Grosso. This is
the area of greatest development and immigration and
therefore the one least touched by organized mission
activity.

(To be continued)

Editorial...

It was along toward noon Friday, January 10. The main job was done, and the chairman suggested that the group rise and sing the Doxology—"Praise God from Whom All Blessings Flow." We did that, a little ceremony of worship which was being repeated for the third time. The first time was toward the close of 1953; the second time, December 13, 1955.

We Sang the Doxology

The occasion for thanking God was the fact that the Joint Union Committee—which was just then concluding its final work session for the biennium—had just passed a resolution adopting the *Report of the Joint Union Committee to the Negotiating Churches, 1958*. True, the book was not yet out. But the committee had done the best it knew how and was able to turn its finished work over to its editing committee. As this is written, a complete set of page proofs lies on the writer's desk. On Monday of next week, January 20, the editing committee will have its final meeting. When these lines are read, the volume will no doubt be on the presses. In a week or two we will be able to announce that the book is ready for sale and distribution.

We have followed the custom here at the close of each biennium's work of devoting space to what the Joint Union Committee has been attempting to do. We sometimes think of it as our biennial effort to "humanize" the Joint Union Committee. Since it is made up of people whom most of our readers know, there really is not much need for such a humanizing process; the Church knows quite well that the members of its Union Committee are, if anything, far too human!

What we have in mind is rather to give a little insight into the work of that so-important committee. In keeping with that custom, you will find a good deal of space in this issue devoted to that purpose. There is a picture story showing a few informal scenes from some of the sessions of the committee. There is a rather detailed news report of the final meeting, which was held at the seminary of the ALC at Capital University, Columbus, Ohio. Finally, there is this editorial.

We hope that this special emphasis on the work of the Joint Union Committee will accomplish several things. In the first place, it will serve notice that another *Report* is about ready. Implicit in that is the further hope that the members of the Church, lay as well as

clergy, will secure a copy of the book and really use it in preparation for next June's convention.

Secondly, we hope that the Church will be brought to the fact that another step has now been taken in the way toward union. Actually, you are going to see rather few changes of any importance proposed in the structure of the new Church. As the Introduction to the volume says, the Joint Union Committee has carefully processed all suggestions and recommendations, from whatever source, in the hope of reaching the basic documents for The American Lutheran Church. In a later editorial, we will go into somewhat more fully as to how members of the Church can easily detect what the changes are.

Regarding the meeting in Columbus, we have made a few brief comments to make. We suggest that you find the news story on page 19.

Regional Offices

One of the very important steps taken at Columbus was to fix regional offices for the new Church. There were a number of reasons why it seemed wise to recommend the establishment of such offices. The American Lutheran Church will be not only a large body but a widespread body as well, reaching into almost every corner of the United States, and covering the western half of Canada. The larger an organization becomes, the easier it is to get the organizational structure far removed from the congregations of the Church. That could easily happen if all the work were concentrated at the headquarters of the Church, and that will be Minneapolis.

It should also make it possible to perform many of the services on a regional basis which otherwise would have to be left to the individual districts. We are referring there, of course, to the responsibilities of the district, as outlined in their constitution. What we refer to is such matters as American Missions, stewardship, possibly evangelism, and others. It will be far more helpful and effective if there are regional offices.

Nor, as we understand it, will it involve extra expense; rather it should be less expensive. The number of staff members would have to be the same even if they were concentrated in Minneapolis. A great deal of valuable time and money, it seems to us, will be saved by having regional offices.

Go on Existing

interesting detail, concerning which we will have to say later on, has to do with the perpetuation of old corporations. It is absolutely necessary that a step be taken. There will be many, many legal questions which cannot be completely settled when the Church becomes operative. There will be wills and estates in the process of probate. Probably many property matters will be pending. It is essential that the American Lutheran Church, the United Evangelical Lutheran Church, and The Evangelical Lutheran Church continue their corporate existence after January 1, 1961.

The Committee on Legal Counsel came with a most interesting recommendation, which was adopted. In essence, it is this: The three uniting Churches will form a new Church. In other words, this is a *union*, a merger. This means that even after the Articles of Incorporation of the new Church have been filed so that The American Lutheran Church is a legal entity, the old Churches are still, theoretically, intact. The committee proposes that, before the Constituting Convention, the three uniting Churches severally adopt identical constitutions. These will be short and simple. They will provide that the present names be perpetuated, and the present Churches are perpetuated. There will be provision for the election of officers. There will even be an arrangement for conventions—one each ten years, we remember correctly.

This makes for a rather interesting situation, but one which is not strange to us in The Evangelical Lutheran Church. Something similar was done in 1917. If we are mistaken, the corporations of the three Churches which then united to form our Church are still in existence. Later on, of course, more publicity will be given to this aspect of the business which must come before the conventions in 1958. The proposed constitution is not incorporated in the *Report* which we discussed at the outset of this editorial. It will appear in a supplement.

First Boards of TALC

One more item of business from Columbus deserves brief comment. That has to do with the membership of the first boards of TALC. A somewhat difficult situation arose when the Lutheran Free Church voted not to go into the union at present. All the first boards had been set up in the Articles of Union, with each of the large bodies having three representatives on the nine member boards. The remaining three members

were divided between LFC and UELC. For example, on one board there would be two UELC representatives and one LFC representative. On the next board this would be reversed. Naturally, on the basis of exact comparative membership, the two small bodies were given an unusually large representation, something which bothered no one. The whole effort was to provide the new Church with balanced boards, with the smaller bodies given as much representation as possible.

When the Joint Union Committee faced the problem of redistribution because of the withdrawal of the Lutheran Free Church, the first plan was to divide the representatives which had been allocated to the Lutheran Free Church between the two larger bodies. This resulted in about half a dozen major boards being unbalanced between the two larger bodies. While this might not have been an especially serious matter, still it was a breach of the principle upon which the committee had been working, that of balanced boards.

At the meeting in Columbus, the Union Committee of the United Evangelical Lutheran Church proposed that the previous action be rescinded and that the proportion on all nine member boards be 4-4-1. That is, both ALC and ELC would have four representatives each on the first boards, and the UELC would have one. There is no denying that this action did make things easier in planning the membership of the initial boards of TALC. The recommendation was adopted.

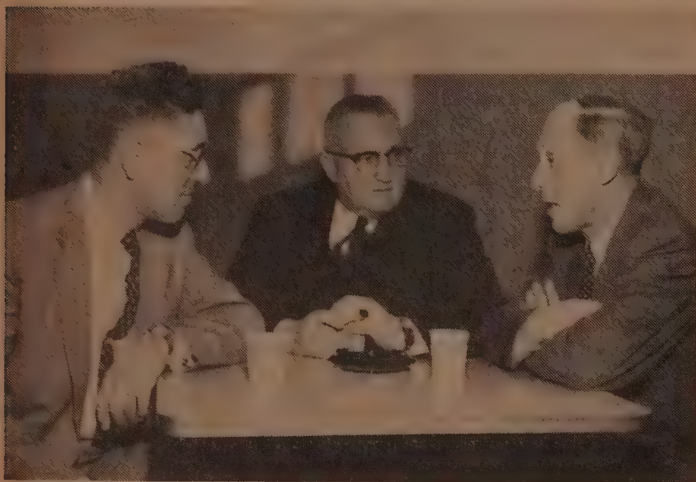
We were impressed by the graciousness and kindness of the UELC folks in taking that action. It shows how closely these delegations have come to work together, and how much they are taking it for granted that, as far as unity is concerned, the union is already all but an accomplished fact. We would like to use this opportunity to express our deep admiration of our brothers for taking this step.

In a few years, it will make no difference. As the terms of first board members expire, replacements will be made, of course, simply on the basis of membership in TALC. However, for the first years, we do believe that it is well that the boards show a balance of membership between the two larger bodies.

In succeeding editorials we will have occasion to discuss the *Report* and also to say a few things about convention discussion in LUTHERAN HERALD. Time is running out, and in a few months, The Evangelical Lutheran Church will be meeting for its 1958 biennial Convention. As usual, we are hoping that LUTHERAN HERALD will be the forum for wide discussion of all convention issues, not least the forthcoming union.



Around the conference table at ELC headquarters. Chairman Sogge looks at his wristwatch, hoping (probably vainly) that he can curb the eloquence and adjourn on time.



Chairmen of their respective delegations are the presidents of the uniting Churches: Dr. Wm. Larsen (UELC); Dr. H. F. Schuh (ALC); and Dr. F. A. Schiotz (ELC)

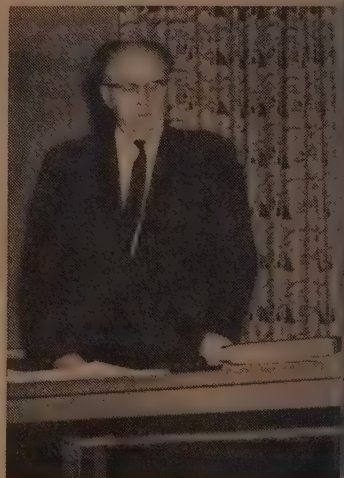
To the Budget Committee fell the task of recommending regional offices for the new Church. Dr. H. C. Jersild (UELC) points to Washington, D.C., as one strategic location. Dr. R. M. Olson (ELC) and Dr. R. H. Schmidt (ALC) look on approvingly.



MEN at

Here is pictured the Joint UELC and ALC conventions of the Churches. The 18 days, have been held.

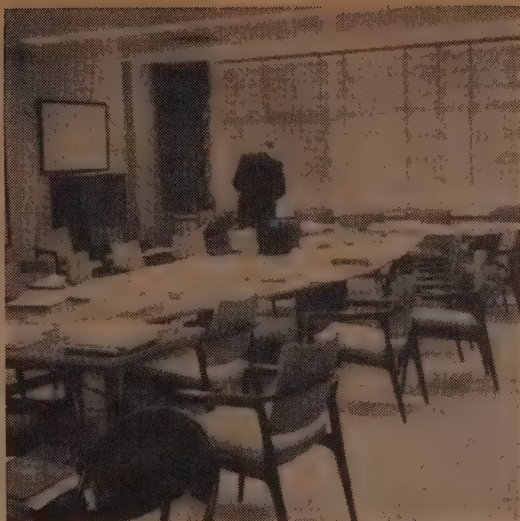
The two pictures of the conference are by Mr. John V. Gebuhr, Director of the UELC delegation. The remaining pictures are by Dr. Fred Boeckelman, associate editor of the ALC. The pictures were taken in the lounge of the Hotel Columbus, Ohio.



Presiding is Dr. Tillman Sogge (ALC). To keep things straight, the picture was taken at the headquarters of the ALC. If all is well, that is because the picture was taken at the meeting.



nt Un
arches
on. Since
totalling
...
confere
quarters
f. Des
er of the
aining
Rev. Wil
dine
rd. They
f the
University,



It isn't as disorderly as it looks. Just a view of the conference table during lunch hour.



Dr. Bernard J. Holm, Wartburg Seminary, seems to be making a point. Or is he showing the size of the fish that got away?



*Wm. Young
ds from the
se for wear,
a strenuous*



The editing committee: Dr. O. G. Malmin (ELC), the Rev. Lawrence Siersbeck (UELC), and Dr. Bernard J. Holm (ALC) struggled to keep all last-minute changes straight and hoped there would not be too many errors in the printed "Report."



Hour after hour, the committee kept at it. From left to right: Menter, Ewald, Schmidt, Over-son, Schiotz, Schneider, Olson, Hansen, Dybvig, Knutson, and Larsen.

A Week in California

The Constitution of The Evangelical Lutheran Church stipulates that the general president shall "as far as possible, attend the district conventions." Last spring I had to by-pass the convention of the California District. When this became apparent, I advised President Falde that I would spend a week in October with the pastors and congregations of the district. This was done during the eight days of October 13-20.

President Falde planned the use of the time well. There was opportunity to participate in three circuit meetings, four circuit pastoral conferences, one meeting of pastors of the National Lutheran Council participating in a P-T-R at San Diego, the fall festival of Solheim Lutheran Home, two Sunday morning preaching services, one fiftieth anniversary congregational service, a meeting of the Lutheran students at the University of California at Berkeley, chapel at Berkeley Lutheran Seminary, a laymen's Sunday breakfast meeting, miscellaneous committee meetings, and a visit to 21 home mission congregation locations.

During the years 1938-45, I visited California annually in the interest of student service. What a vast change has taken place in the twelve years that have intervened! To read statistics about the westward movement of population is impressive; to see cities spilling over in all directions, orange groves disappearing in favor of new urban developments, and the broad freeways that carry motor vehicles around, under, or over city traffic hazards is to wonder whether published statistics have kept up with what is happening.

It is this vast growth in population that has compelled the Home Mission boards of every Lutheran church to give considerable attention to California. Up until 1951 the state was a part of our Pacific District. By authority of the 1950 General Convention, Dr. Aasgaard called a special convention of representatives of California congregations and a new district was organized with Dr. Gaylerd Falde as its aggressive missionary president. In that year of organization we had 42 congregations in California. Today, six years later, there are 80 con-

gregations and 41,584 baptized members in the California District. (This includes also the work in Arizona, Nevada, Utah, and Hawaii.)

Pastors told me that about one-half the member people who have had no previous instruction in the Christian faith. In response to my inquiry about type of questions asked in the adult instruction course, several pastors replied, "People just want to know if one church a kneeling bench had been built into the baptismal font, mute testimony to the many people received into the church through adult baptism. The Spirit is moving among the people, creating hunger for His salvation.

There is a remarkable esprit de corps among the pastors and congregations. Maybe it is the joy of people who have just found the pearl of great price. It is reflected in many concrete ways: a stewardship of gifts that is impressive; generous participation in communal evangelistic efforts; men donating liberal amounts of time in physical work in Home Mission parishes; building of congregational elementary schools (100% sense of delight in the well-managed, home-like atmosphere for the aged at Eagle Rock; and a growing determination that the projected California Lutheran College become reality.

The California District pastors and congregations have a remarkable Kingdom esprit de corps. However, let no one assume from this observation that the California District represents the land of Canaan. In conversation with several pastors I sensed that they have to contend with the same discouraging factors that arise up to obstruct the Kingdom's work in any community. Many of the pastors and members have had to invest sweat, tears, and much prayer before harvest has opened to receive the seed.

My last evening in California was at the Sacramento Valley Circuit meeting. I began by saying that this week in California had been most helpful, for as a representative of the Church I need to know it at the grass roots congregational level as well as from the reports that come into the offices in Minneapolis. After the meeting was over, a couple who have recently come into the Lutheran Church through adult instruction responded by saying, "You may want to know the congregations and their members, but we want to know our church officers through something more than the pages of the LUTHERAN HERALD." I went away concluding that it would be well that I plan each year to spend a little time in the work at the local level. For 1958 this resolve will be fulfilled by redeeming a two-year old promise to visit the mission field in Alaska during the latter part of April.

FREDRIK A. SCHIOTZ
President, ELC

BOOKS

TOWARD QUINQUAGESIMA SUNDAY

JOS

The Lesson: Isaiah 53:1-7 • The Gospel: John 1:29-34

Monday, February 10

THE DREAMER

Read Genesis 37:5-9

Now Joseph had a dream, and when he told it to his brothers they only hated him the more.

Joseph was seventeen years old, the youngest of his father's sons, and the envy of his brothers. There is no denying the fact that Joseph was spoiled, and that he took advantage of his father's love. Constantly he was dreaming, and his dreams made him the "hero," the one who always had the best of it. This served to rouse the ill will of his brothers.

It is the tendency of youth to wish for great things for themselves. Sometimes this wish gets itself into dreams, or if not there, into day dreams. If youth had no goal it would have nothing toward which to strive. If it has impossible goals, or wrong goals, then it must be corrected and guided.

The dreams of Joseph had in them a prophecy of things to come. The good dreams of youth in Christ have in them the promise of life worthy and true.

+ + +

Thursday, February 13

BROTHERLY LOVE

Read Genesis 45:12-15

And he kissed all his brothers and wept upon them; and after that his brothers talked with him.

This is a part of one of the most dramatic scenes in history. The brothers of Joseph have discovered that he, whom they sold into slavery so many years ago, is alive, and that they are now at his mercy. But what does he do? Does he "heap on abuse?" Does he threaten them just to watch them squirm? Does he even the score by sending them back empty-handed?

No. Joseph knows that the whole story of what happened to him was the plan of God. This he told to his brothers. And he made it plain that he had no hard feelings or ill will against them.

If we are not the children of God and refuse to take seriously the command to be forgiving, we can consume ourselves with the desire to settle the scores of life. Perhaps we will wait for many years before delivering the stroke that is supposed to even matters! But Christians forgive. That is what Christ does.

Tuesday, February 11

REVERSED FORTUNES?

Read Genesis 39:1-6

Now Joseph was taken down to Egypt, and Potiphar . . . bought him from the Ishmaelites who brought him down there.

Now the spoiled son and brother of Jacob's household is a slave! This is what has become of him. No longer could his brothers take his dreaming and his spying on them. So they sold him to a caravan of travelers headed for Egypt. They lied to his father, Jacob. They spilled blood on Joseph's coat and told Jacob that Joseph had been killed by a wild beast.

From a son to a slave! This was a reverse in fortune. But Joseph made something of it. Not yet was the hand of God seen. The plan was not yet evident. But Joseph did well. "The Lord was with Joseph, and he became a successful man." He rose in responsibility and in prominence.

"Sold" into misfortune, the easiest thing to do is to give up, to cry, to say, "What's the use." This is wrong. Two wrongs never make a right. Look to God!

+ + +

Friday, February 14

DEPENDENT ON GOD

Read Genesis 41:14-16

"It is not in me; God will give Pharaoh a favorable answer."

Joseph was not taking any credit for himself. His reputation as an interpreter of dreams had come to the attention of Pharaoh. He was summoned to his presence because Pharaoh had dreamed a strange dream. This was Joseph's opportunity, not only to interpret the dream, but to have the glory of an unusual ability. But he avoided it. "It is not in me," he explained, "God will give Pharaoh a favorable answer."

This is characteristic of those who know God and have faith in Him. They have a declared dependence. In the Third Article of Faith we say, "I believe that I can not by my own reason or strength believe . . ." This same truth fits all that a Christian does. He is incapable of all things good; God is capable only.

The term "by the grace of God" fits the thought here. By His grace I am what I am. By His grace I am saved. This is putting the credit where it belongs.

Wednesday, February 12

TEMPTATION

Read Genesis 39:7-13

"How then can I do this great unrighteousness, and sin against God?"

Joseph was well aware of the cost of sin. This is so often hidden from our eyes when temptation is making inroads. Potiphar's wife thought surely he would be an easy mark. But it proved different. Twice he said no to temptation, even when he knew the cost.

The great cost would be his reputation to God if he sinned. Then, he thought what it would cost in terms of the loss of his master, Potiphar, had in his mind what it would cost if he were to commit sin. But for this he was willing. And presently he stood falsely accused and was put in prison.

Temptation never flashes price tags. It keeps these well hidden behind the scenes and the cost is discovered only after the fact. Young Christians know that Satan is shorn of much of His power, not only by their keep close to God in Word and prayer, but also to know that all sin has a price. No sin is worth its awful cost.

+ + +

Saturday, February 15

GOD'S PLAN

Read Genesis 50:22-26

So Joseph dwelt in Egypt, he and his father's house, and Joseph lived a hundred and ten years.

"As for you," Joseph said to his brothers, "you meant evil against me, but God meant it for good, to bring it about that many people should be kept alive by this great calamity. They are today."

Clearly, Joseph saw the hand of God in all that had taken place. And God saw in Joseph one who could be the center around which the chosen people of God could rally.

If we could see at the moment what God can see in looking back! Why do we not see particular happenings come upon us? What are we to do about it so that we shall turn out all right?

How differently all of life's experiences can be met and dealt with if, as Christians, we recognize that God has a plan for all His children. This will drive us to seek His guidance in our decisions. He will help us to meet what we call disappointments and set-backs. God's plan is that His children shall be saved.



The CHURCH in Today's World

nt on Youth . . .

East German Communists Intensify Church Persecution

ere is new evidence that the Com-
st regime of East Germany is
ing an intensified anti-church
aign directed largely at young
e.

formed sources in Berlin believe
t Zone officials have given up on
effort to show that Communist-
sored youth dedication ceremonies
reconcilable with Christian teach-

ie ceremonies are employed by the
munists as a counterpart to Chris-
Confirmation and First Commun-
and are designed to wean children
y from religion.

ne indication of the changed Com-
nist attitude was found in the re-
ance of a standard East German
istic book, "Universe, Earth and
n," withdrawn following strong
ests by both Protestant and Roman
holic leaders. It was announced
t this book will again be distributed
participants in the dedication cere-
nies this year.

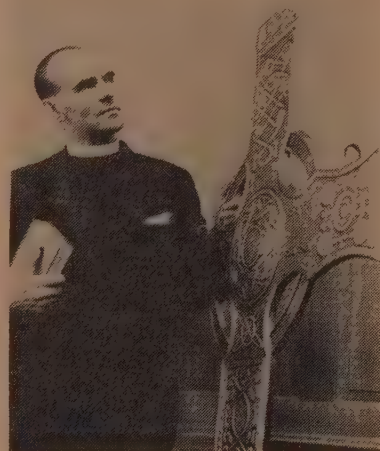
Protestant sources in West Berlin re-
ted an increasing number of inci-
nts in which Soviet Zone school au-
orities were refusing young people
mission to high schools and colleges
the ground that they failed to partic-
ate in youth dedication ceremonies. It also
s reported that Walter Ulbricht, first
retary of the Socialist Unity (Com-
unist) Party, recently announced
ans to make participation in the cere-
nies obligatory for all teenagers.

In several Soviet Zone schools, teach-
s are compelling children to write
ays on hotly controversial subjects
ealing with relations between the prot-
stant Churches and the East German
ime. Treated are such items as the
reement between Bishop Otto Die-
elius of Berlin and West German
hancellor Konrad Adenauer for an
KID chaplaincy in the West Ger-
any army. This treaty has been vio-
ntly denounced in East Germany as

"turning the Church into a tool of
NATO warmongering policies."

In another instance students were
asked to comment on the case of Pastor
Siegfried Schmutzler, 42-year-old chap-
lain to Evangelical students at Leipzig
University, sentenced last November on
charges of counter-revolutionary activi-
ties. They also were asked to answer
the question: "What is my stand to-
ward Bishop Krummacker?" Bishop
Friedrich Wilhelm Krummacker of
Greifswald, Soviet Zone, head of the
Evangelical Church of Pomerania, has
recently become a prime target for the
Communists.

An East German woman teacher was
dismissed from her post for writing a
Bible verse in the autograph album of
one of her pupils. She was informed,
in the course of a seven-hour interro-
gation, that she had "connected Church
and State in an inadmissible way."



PETER MARSHALL MEMORIAL—This 6-
foot reproduction of St. John Cross, one of
the most famous Celtic crosses in Scotland,
was recently dedicated in memory of the
late Dr. Peter Marshall in New York Avenue
Presbyterian Church in Washington, D.C.
Dr. Marshall was pastor of the historic church
and chaplain of the U.S. Senate when he
died in 1949. Shown with the cross is the
church's present pastor, Dr. George M.
Docherty.

University Gets Theology

University of Minnesota regents have
accepted a grant of \$54,000 from the
Danforth foundation to establish a
three-year visiting lectureship in the-
ology.

President J. L. Morrill told the re-
gents he will appoint a committee to
survey all recognized scholars in the-
ology in this country and abroad. The
university will invite these lecturers
to speak on a rotating basis. Any one
lecturer would be limited to a two-
quarter appointment.

The scholars will be selected to re-
present Protestant, Roman Catholic, and
Jewish theologies.

Buffalo Churches Split on Graham Support

Further study will be given by a
Buffalo Council of Churches commit-
tee to a proposal to invite Dr. Billy
Graham to hold a four-week evangelis-
tic crusade there next summer.

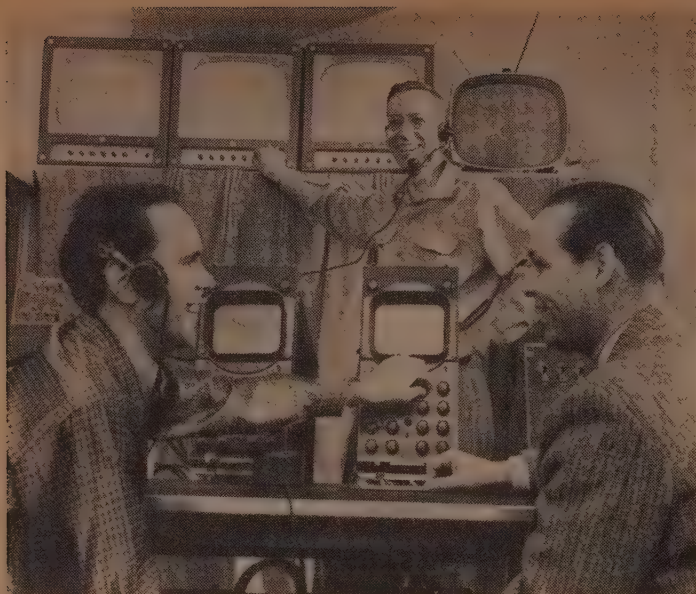
The council's program board voted
to refer the proposal to its spiritual life
committee after opposition developed
at a board meeting.

A number of ministers voiced their
opposition after Dr. James R. Carroll,
minister of Central Presbyterian
Church, reported that a poll of pastors
showed 77 in favor and 32 against the
crusade.

Resistance was strongest among Lu-
theran, Presbyterian, and Evangelical
and Reformed clergymen. Protestant
Episcopal clergy appeared to be evenly
divided.

Objections cited high costs, lack of
solid support from council-affiliated
churches, and theological differences.
Others said summer was not an ap-
propriate time for a crusade.

Earlier, members of the Evangelical
Ministers Fellowship, which would be
a co-sponsor of the event, endorsed the
crusade 60 to 2.



TV STUDIO IN CHURCH—Sunday morning worship services are telecast regularly from Bellevue Baptist Church in Memphis, Tenn., the only church in the country with a built-in TV studio. Shown smiling at the first successful test pattern on the monitor are the Rev. Ralph McIntyre (right), assistant pastor; Bob Lewis, producer-director; and Leroy Knight, engineer.

Clergyman Urged to Keep Abreast of Politics

Ministers who say "they want nothing to do with politics" are neglecting their responsibility as Christian citizens and setting a poor example for members of the congregations, a Lutheran Congressman said in Washington, D.C.

In speaking to an area-wide Lutheran Laymen's Fellowship, Rep. Thor Tollefson (R-Wash.) said: "Every individual ought to be concerned with politics, and that includes the ministers, the general public, and those holding public office."

"Too many of us have a tendency to separate our spiritual lives from the everyday business of living," he warned. "We are too often willing to separate the prayer side of our lives from our conduct."

The Congressman pointed out that local, state and federal governments "affect the lives of all of us." Christian citizens must not ignore their responsibility to see that good men are elected to hold governmental responsibility.

Mr. Tollefson cautioned that he did not want to see ministers "go crusading" as this could sometimes "throw a

city into disruption." But each pastor should set a good example by being informed on governmental matters and interested in civic questions. Mr. Tollefson added that the clergyman is just as entitled as other citizens to have private opinions on the relative merits of contending political parties and candidates. However, he warned that the church itself should not participate in partisan politics.

Humanity Disgraced!

A leading U.S. Lutheran relief office has pictured the plight of Korea's hundreds of thousands of refugees as so bad "it disgraces all humanity in the eyes of God."

The Rev. Ove R. Nielsen, assistant executive secretary of Lutheran World Relief, Inc., used these words to describe the situation upon his return from a recent six-week flying survey of conditions in the Far East.

"During my stay in that desolate land," he said, "I saw hundreds of thousands of people in Seoul, Taejon, Taegu and Pusan who wandered aimlessly, ill-clad and undernourished. Their faces could best be described by

Robert Frost's lines 'Nothing to look backward to with pride and no
to look forward to with hope.'

"I hope we cannot add his new
'So now, and never any different
so long as such a wound festers
the face of the earth all humanity
disgraced in the eyes of God."

Mr. Nielsen, who spent nearly
weeks touring the Republic, said
personal observations of conditions
confirmed in conversations with
officials on the spot who adminis-
tration of food and clothing serve
the country by Lutheran World

Church Literature Withheld

Religious books and literature
to Lutheran congregations in S
from West Germany are no
reaching the addressees, Prot
sources in West Germany report

The material had been sent
beria in great quantities during
past several months, but letters
the addressees have complained
have stopped getting it.

The letters reported that Sovi
thorities have distributed to the f
recipients a list of other German
cations to which they may sub
The publications range from the
munist Party organ, *Neues De
land*, to East German sports mag
and do not include religious pu
tions.

According to the Protestant so
the complaints from the Siberian
gregations came only a few m
after Hilfswerk, welfare agency
Evangelical Church in Germany
announced a flood of letters fro
Lutheran groups acknowledging
ments of Bibles and religious lite
and asking for more. The ship
were sent by friends and relative
the Siberian Lutherans through
Hilfswerk.

The letters confirmed that thou
of Lutheran families, formerly
on the Volga River and in the
casus Mountains and other regio
Russia, had maintained a church
despite their isolation and distre
the past 20 years.

Among Lutherans

Committee Completes Work on Union Documents

A milestone in the work of the Union Committee, which for years has been negotiating a merger of the Evangelical, American and United Evangelical Lutheran Churches, was reached on Jan. 10.

At the end of a three-day session at the Central University Theological Seminary in Columbus, Ohio, the committee completed its work on the 1958 draft of union documents and turned it over to the committee for final editing.

Included in the report of the JUC are the conventions of the three uniting churches. This year's will be revised versions of the constitution, by-laws, and articles of union of "The American Lutheran Church," which will be completed in April of 1960 to begin functioning the following January.

The report, which will be a sizeable volume, will also contain an introduction, a set of resolutions for consideration at the conventions, a timetable for action, an addendum, and other data. The ELC will hold its biennial convention in Minneapolis, June 17-24, the NLC its annual convention in Blair, Mo., June 19-24, and the ALC its annual convention in San Antonio, Texas, Oct. 9-16.

Dr. O. G. Malmin, secretary of the JUC's editing committee, said the committee report should be available before March 1. His committee has held 14 meetings since last June.

The 1958 report will not contain the details of incorporation of the proposed new Church. These, together with other details, will be included in a supplement.

Regional Offices Planned

Regional offices of "The American Lutheran Church" are to be maintained in five cities in the United States and Canada. The offices will be located in Washington, D.C.; Chicago, Ill.; Dallas, Texas; San Francisco, Calif.; and Saskatoon, Saskatchewan, Canada.

It was also stipulated that the headquarters of the proposed new Church in Minneapolis is to have the function of a regional office as well as general office.

The JUC agreed that the four regional offices in the United States are to be staffed with executives representing at least four areas of the Church's program, namely, parish education, American missions, stewardship education, and capital fund raising. The Canada office is to have executives who represent the first three of these activities.

Free Church Regrets

The Joint Union Committee expressed "keen regret" that the Lutheran Free Church has decided to stay out of its negotiations to form "The American Lutheran Church."

The resolution was passed after the JUC had heard a letter written by Dr. T. O. Burntvedt, president of the Free Church, to Dr. Tillman M. Sogge, a member of the faculty of St. Olaf College, who is chairman of the committee.

Clothing Drive Results

U.S. Lutherans donated nearly two and a half million pounds of clothing for shipment to overseas needy during the annual week-long Thanksgiving Appeal conducted last November.

Results of the drive, representing approximately four per cent above the average collected in previous similar appeals, were announced here by Ber-

nard A. Confer, executive secretary of Lutheran World Relief.

The appeal was conducted simultaneously by LWR among the eight member-church bodies of the National Lutheran Council and by the Board of World Relief of the Lutheran Church—Missouri Synod. LWR serves both agencies in the overseas relief field.

Mr. Confer noted that while the total contributed—some 2,463,189 pounds—was above average, it fell 13 per cent below collections during 1956.

NLC Staff Changes

Two staff members of the Division of Public Relations of the National Lutheran Council have resigned.

They are Dr. Harold E. Hammond, division executive secretary, and Rolf H. Hertsgaard, secretary of the Department of Radio and Television. Both will re-enter private business.

Dr. Hammond joined the division staff Jan. 1, 1956. He will return to head Hammond Associates, a public relations firm with offices in New York City and in Albany, N. Y., on March 1.

Mr. Hertsgaard, who became head of the department on May 1, 1956, formerly served on the staffs of a number of midwest radio and television stations. He left the NLC staff at the end of 1957.



"SALAAMING"—Two foreign mission officials of the Reformed Church in America give the traditional "Salaam" greeting of India to the Rev. E. Tychicus, principal of the United Church of South India Seminary in Vellore, on a recent visit there.

570 At Music Clinic

Nearly 600 musicians, choir directors, organists, pastors, and other church leaders attended the third annual music clinic sponsored on January 10-11 in Minneapolis by Augsburg Publishing House.

More than 200 attended the organ clinic on Friday evening, and 450 were registered for the choral clinic on Saturday. Some attended both sessions of this annual affair sponsored by the ELC's publishing house to acquaint musicians with new music and give opportunity for instruction and exchange of information. Registrants came from eight states.

Alumni Choir Reorganizes

A choir which was developed to sing at the Lutheran World Federation Assembly in Minneapolis last summer is reorganizing.

The Lutheran College Alumni Choir will have a reorganization meeting at Bethlehem Lutheran Church, 41st and Lyndale Ave. S., Minneapolis, at 7:30 p.m. on Sunday, Feb. 9. Mr. Kenneth Jennings, member of the St. Olaf College faculty, will direct the group. Rehearsals will be held on the second and fourth Sundays of each month. Anyone who has sung in a Lutheran College Choir is eligible and invited.

OFFICIAL NOTICE

The twenty-third general convention of The Evangelical Lutheran Church will be held June 17-24, 1958 at Central Lutheran Church, Minneapolis, Minnesota, beginning with the Communion Service at 7:30 p.m. on Tuesday, June 17.

O. H. Hove
General Secretary

Camp Leaders Meet

Three significant decisions were made at the annual meeting of the National Bible Camp Association of the ELC held in St. Paul, Minn. in January.

The 130 pastors and leaders who attended the sessions officially adopted a constitution for the organization, voted to request the biennial convention of the ELC to give auxiliary status to Bible Camp work, and voted to request the Board of Trustees of the ELC to place this work on the synodical budget.

Purpose of the organization is to assist in the planning and programming of all summer camps which ELC congregations help sponsor, as well as to coordinate the work of the 34 camps owned by groups within the ELC. The Rev. David Preus of Minneapolis is president of the national organization.

ELC Pastor on Church of the Air

The Rev. Theodore Heimark, pastor of the Lutheran Church of Good Shepherd, Minneapolis, was the featured speaker for the "Church of the Air" broadcast over CBS network on Sunday, March 9, 10 p.m., Eastern Standard Time. The congregation's senior choir will participate in the broadcast. Location listings should be consulted at the time of the broadcast in each local area.

More Honor Rolls

Eight congregations have joined the "honor roll" list of churches seen in the LUTHERAN HERALD to every member in their parish. With the addition of the following, the total list of percent congregations total 272.

Valier, Valier, Mont.—The Rev. Albert Bjerkestrand.
Trinity, Santa Barbara, Calif.—Rev. Conrad S. Braaten.
Bethany, Nevis, Minn.—the Rev. T. Hanson.
Skogdalen, Westby, Wis.—the Rev. J. O. Paulsrud.
Zion, Dexter, Minn.—the Rev. Stensland.
Ascension, St. Louis Park, Minn.—the Rev. Orin D. Thompson.
Dekorra, Lodi, Wis.—the Rev. A. Wahl.
Holway, Medford, Wis.—the Rev. Max E. Wilhelm.



CHILDREN'S DRAMA—A playlet, "Marcia Entertains," was the feature of a program presented by children of Good Shepherd Church, Billings, Mont., for their parents recently. Shown are two scenes from the play which depicted Japanese life and customs. The children are organized in an LCR (Lutheran Children of the Reformation) group.

Colleges

Training Provided

Students in the radio-television program class are receiving "on the air" training in television at Pacific Lutheran College's home basketball games which are being televised by W-TV, Channel 13, of Seattle, Wash. Engineers in the mobile unit, program director, the cameramen, and the announcer are giving special training to the students during the program.

Cordia Choir, Band Announce Itineraries

The Choir and Concert Band of Concordia College, Moorhead, Minn., have announced itineraries for this month. The choir, under the direction of J. Christiansen, will travel to the West Coast on February 6, returning to sing a homecoming concert on Feb. 2.

The concert band, under the direction of Leif I. Christianson, plans a tour of North Dakota and Montana on February 6-16, with a home concert on February 16.

The choir tour is as follows:

- Feb. 6 Glendive, Mont.
- Feb. 7 Great Falls, Mont.
- Feb. 8 Missoula, Mont.
- Feb. 9 Coeur D'Alene, Idaho
- Feb. 9 Moscow, Idaho
- Feb. 10 Walla Walla, Wash.
- Feb. 11 Everett, Wash.
- Feb. 12 Seattle, Wash.
- Feb. 13 Vancouver, B.C.
- Feb. 14 Portland, Oregon
- Feb. 15 Salem, Oregon
- Feb. 16 Klamath Falls, Oregon
- Feb. 17 Sacramento, Calif.
- Feb. 18 San Francisco, Calif.
- Feb. 19 Oakland, Calif.
- Feb. 20 Glendale, Calif.
- Feb. 21 Santa Monica, Calif.
- Feb. 22 Long Beach, Calif.
- Feb. 24 Provo, Utah
- Feb. 25 Provo, Utah
- Feb. 25 Grand Junction, Colorado
- Feb. 26 Denver, Colorado
- Feb. 27 Greeley, Colorado
- Feb. 28 Rapid City, So. Dak.
- Mar. 1 Canton, South Dakota
- Mar. 2 Moorhead, Minn.

The band itinerary is as follows:

- Feb. 6 Larimore, N. D.
- Feb. 6 Leeds, N. D.

- Feb. 7 New Town, N. D.
- Feb. 8 Williston, N. D.
- Feb. 9 Culbertson, Mont.
- Feb. 9 Wolf Point, Mont.
- Feb. 10 Havre, Mont.
- Feb. 10 Big Sandy, Mont.
- Feb. 11 Cut Bank, Mont.
- Feb. 12 Whitefish, Mont.
- Feb. 13 Big Timber, Mont.
- Feb. 14 Miles City, Mont.
- Feb. 15 Beulah, N. D.
- Feb. 16 LaMoure, N. D.
- Feb. 16 Moorhead, Minn.

Luther Lecturers Chosen

The three lecturers for the 1958 series of Martin Luther Lectures at Luther College, Decorah, Ia., have been announced.

Dr. Willem J. Kooiman of Holland will join two Americans, Dr. Theodore J. Tappert and Dr. Lowell C. Green, in presenting the lectures September 28-October 1 at the college.

Dr. Kooiman is a professor at the University of Amsterdam. Dr. Tappert is professor of church history at the Lutheran Seminary in Philadelphia, and Dr. Lowell Green, an authority on Luther and Melancthon, is a pastor in Herreid, S. Dak.

People

Dr. and Mrs. A. M. Skindlov of Spokane were guests of the Charities Department of the ELC at a testimonial banquet in January at Our Savior's Church, Spokane. Dr. Skindlov, who was the president of the ELC's Rocky Mountain district from 1917 to 1944, has completed 15 years of service as chaplain at Medical Lake State Hospital and institutional chaplain for the Inland Empire. He is being succeeded by the Rev. Galen Morstad.

The Rev. Oliver Everette has left his parish in Sweet Home, Ore. to become pastor of the Fairbanks, Alaska parish. He began his ministry there on February 2, although his family will not move until summer. Dr. Clifford Hansen, a UELC pastor on the staff of Willamette University, Salem, Ore., will be the interim pastor at Fir Lawn Church in Sweet Home.

Mary Ellen Olson will be installed February 16 as parish worker at Zion Church, Minneapolis, Minn., the Rev. Manford Knudsvig, pastor. A native of

Onalaska, Wis. and a graduate of Wisconsin State Teacher's College, La Crosse, Miss Olson has been serving as a parish worker at Lake Edge Church, Madison, Wis., for the past two years.

Miss Mary Swiggum was installed in January as a parish worker at Hope Church, San Mateo, Calif., the Rev. L. Henry Nielsen, pastor. Previously she worked under the Board of Home Missions helping to establish churches in the California district.

The Rev. Harold S. Reitz, formerly of Chicago, has moved to Ridgeland, Wis. where he will serve a parish consisting of Ridgeland and Hay River Churches.

The Rev. G. W. Lokensgard has been named to the chaplaincy corps of the Lutheran Welfare Society of Wisconsin to serve in the Milwaukee area.

Living Benefits for Lutherans through Life Insurance

Lutheran Brotherhood

mail coupon below

LUTHERAN BROTHERHOOD
701 Second Ave. So., Minneapolis, Minn.
Please send me information on how I can participate in LB's Living Benefits.

Name _____
Address _____
City _____ State _____

Emphasis is on each individual



WITH THE LUTHERAN MUTUAL PLAN

Everyone is important

Lutheran Mutual has a family plan that maintains the individuality of each member. Each child, as well as the father and mother, has his own policy.

Your child will be glad that his insurance and his insurance problems will always be considered individually. Dividends will be credited in his name, cash values will accrue in his name, and the Company and its representatives will see to it that he, as an individual, receives at all times the benefits that are his as a full-fledged policyowner.

The family unit is all-important to us, and we emphasize the importance of serving each member individually.

Insure with an Old Line Company -- it does make a difference!

Lutheran Mutual

LIFE INSURANCE COMPANY

Home Office • Waverly, Iowa

Changes of Address of ELC Pastors:

Harry L. Anderson, No. 8 Country Club Heights, Box 107, Koza, Okinawa, 1-14-58
Karl H. Brevik, 333 E. Grant, Minneapolis 4, Minnesota, 1-14-58
Wallace A. Larson, Buffalo Center, Iowa, 1-19-58
Richard N. Nelson, 16d Avenue Dumas, Geneva, Switzerland, 1-15-58
N. L. Otterstad, 2011 Calcord, Waco, Texas, 1-15-58
H. O. Scobey, Baltic, South Dakota, 1-8-58

Announcements

Sunday school books (Augsburg Graded Series) free to any church that picks them up or pays shipping costs: Pupils—Grade 1-15; Gr. 3-24; Gr. 4-18; Gr. 5-2; Gr. 6-2; Gr. 7-3. Teachers—Gr. 1-2; Gr. 3-2; Gr. 4-2. Write Penn Ave. Luth. Church, 5440 Penn Ave. S., Minneapolis, Minn. or call WA 6-2245.

Reed organ wanted for home mission church. Also used choir robes. Write the Rev. I. J. Tanner, Neillsville, Wis.

Want Ad

For sale: Excellent cookbooks from Lutheran Church Lydia Society. \$1.25 paid. Mail orders to Mrs. Ben Lin Pemberton, Minn.

Parish Conservation Service

(Formerly The Placement Service)

The Parish Conservation Service ELC serves many people each year the listings below. They may be of you or someone that you know. The of the propositions advertised have investigated and the Parish Conservation Service assumes no responsibility matter. Send your ads and communications to: The Parish Conservation Service ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number inquiring.)

FOR SALE

Farms

120-acre farm with good bldgs in Spring delivery. 5 mi. from Sauk Centre church in town. Good roads.

160-acre improved farm in Lac qui Co., Minn. 8 room house, modern school bus route. 3 mi. to Lutheran 7 mi. to country seat town. 117 acres plowland, rest hay and pasture. Can be with or without machinery. \$155 per with machinery.

160-acre farm, 100 acres field, balance pasture. Good bldgs. In C Minn. New sized town with new ELC church.

160-acre farm, modern home; 24 stall dairy barn; 14x40' cement stove garage and sheds. 3½ mi to Lutheran School bus route, near good towns and beautiful lakes. Early spring possession.

400-acre Pope Co., Minn. farm from town, 8 mi. from county seat on bedroom home, large barn with several other bldgs. Price: \$48 per acre. Terms be arranged.

400 acres in Reine Twp. Roseau Co. Partly cleared and in field.

157-acre improved farm in E Cent. 120 acres tillable. Good grove, REA to town and ELC church. School mail routes.

80-acre farm in E Minnehaha Co., Highly improved bldgs. 2 silos, new well, automatic water system. Concrete floor. All modern house with gas Close to school and ELC church.

Businesses

Sporting goods store for sale in mid city. Reasonable financial terms on payments can be made. Opportunity for party.

Family shoe store, located in N W. lege town of 4000 pop. Rich farming Lw overhead. Buy only inventory.

One-chair barber shop in SE Wis. Lutheran churches and good schools. lished 1946. Selling due to death of

Retail lumber yard for sale. East S. Dak. Good community. Lutheran

Funeral home in Mont. Complete living apartments. Old established a growing community. 6 ELC church er plans to retire.

and service station plus 8 room modern. Garage bldg, tile, 30x40'. 2 bldgs and 2 acres land; complete line and stock around \$5500. Located in mi. from church. 548-14C

FOR RENT

room comfortable carpeted house in geles for period from April through ile owners are in Norway. Everything d. Rent approx. \$100 per month. as, stores and Luth. churches. 548-15B

WANTED TO RENT

g couple with farm experience desires or be employed by a progressive and grain farmer. 548-16A

POSITIONS WANTED

an desires work as housekeeper for aged couple in S or SW Minneapolis. 548-17D

ime experienced farmer with 5 chil- esires year-round work on farm in. Prefers separate house, near school. nish references. 548-18E

35 years old would like work in an Home for Aged. Prefers work as attendant but would consider other work. 548-19E

bookkeeper with correspondence train- ould like bookkeeping position. 548-20E

HELP WANTED

ded cook in Home for Aged in SE Ia. qtrs available. Social Security benefits. 548-21F

ellent opening for secretary-parish work- ncombination in large ELC church in suburb nicago. Position involves mostly secre- work with some parish work. 548-22F

chers needed in Luth. Christian Day ls in Calif. and Ariz.-elementary and Jr. level. All grades open. 548-23F

ried man wanted for year-round work m to assist with field work and chores. live on separate farm place close to ELC h and rural school. In SE S. Dak. Good 548-24G

ried couple for general farm work. t. S. rate house with electricity and running y with water heater. In SE S. Dak. Near 1. line. 2 mi. to Luth. church. 548-25G

ried couple to work on turkey farm. No eference necessary. Year-round work to the man. 2 bedroom, quonset house with 548-26G

furnished. Give salary expected in re- 548-26G

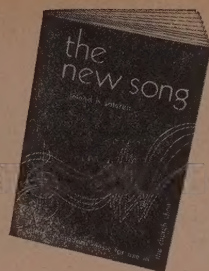
g.



Each Sunday
Listen to
"Lutheran Vespers"

Conducted by Pastor Harry R. Greger- on of The Evangelical Lutheran Church. eard Sundays at 4:30 p.m. on KSOO and KWLC; 5:30 p.m. on KAIM; 6:30 p.m. on WJMC; 7:30 p.m. on WLS; :00 p.m. on KFBK; 9:30 p.m. on WNAX; :45 p.m. on KSPR; 10:30 p.m. on VCCO; and short-wave over HCJB Meter Bands 16-19-25-31-49). Clip this ow as a listening reminder!

A New Book of Interest to All Church Musicians



48 pages
paper bound
\$1.25
Code 12-129

THE NEW SONG by Leland B. Sateren

Is there a place for contemporary music in the church?

How shall I evaluate and select modern music for my choir?

How shall I present this music to my choir, and to my congregation?

These and other questions are discussed and answered in **THE NEW SONG**. The author provides concrete suggestions on what to listen for in modern church music. He discusses, in non-technical terms, the characteristics of modern music — harmony, melody, rhythm — how to direct free rhythm. The book includes nineteen musical examples to illustrate these points.

Leland Sateren is chairman of the music department of Augsburg College and Seminary, Minneapolis. He is well known in church music circles as a composer of choral music, and as a lecturer and guest conductor at music clinics and festivals. He conducts the Augsburg College Choir and the choir of Messiah Lutheran Church in Minneapolis.

Augsburg Publishing House, Minneapolis 15, Minnesota

Christ in Our Home

DAILY DEVOTIONS • LENTEN ISSUE

Order your copy now. The Lenten Issue will give you daily devotional reading for the entire season of Lent and Easter. These are devotions written especially for the Lutheran home. The Lenten Issue includes daily reading for the period February, March, April.

15c each 12—\$1.00; 100—\$7.50

(shipped to one address)

Augsburg Publishing House, Minneapolis 15, Minnesota

HIS DEATH AND OURS

David Belgum

A book for serious contemplation, dealing with the practical and spiritual problems of preparing for death. "In the midst of life," says the author, "is the best and only time to think about and prepare for our own personal death." The Seven Last Words of Christ are used as a basis for the author's thinking.

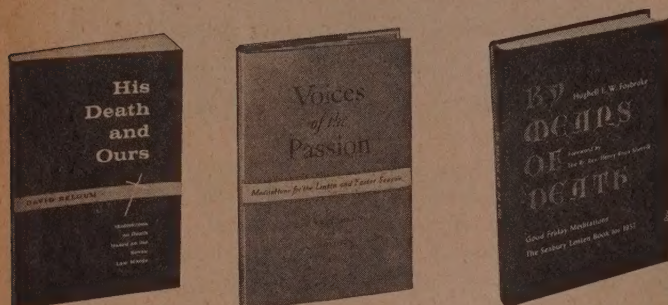
paper, \$1.00
Code 14-254

VOICES OF THE PASSION

O. P. Kretzmann and A. C. Oldsen

Two series of meditations for Lent. Writing on the Last Words, the authors briefly but beautifully reveal the meaning of the Words in our lives. In the second series of meditations, nine men who were there speak on their part in the crucifixion.

\$2.00
Code 14-



Lenten Meditation on the Seven Last Words

BY MEANS OF DEATH

Hughell E. W. Fosbroke

The author brings the Seven Last Words to bear upon the relationship between man and man, and between man and God. He discusses each of the words with imagination and insight, interpreting them as forgiveness, love, concern in human relationships, despair, pain, fulfillment, and self-commitment. The author conveys his own deep assurance that we are not left alone to meet life's realities, but that in the Cross we are given the power to live more richly and fully.

\$1.95
Code 31-780

GOLD FROM GOLGOTHA

Russell Bradley Jones

A unique blend of scholarship and down-to-earth preaching! The author has gone deeply into the theology and exegesis of each of the Seven Last Words. (For the preacher, he includes parenthetical notes on the background of important words and concepts.) His presentation, however, is never stodgy or academic, but vital and highly readable. Real "thought starters" for the Lenten season.

\$1.00
Code 31-2

THE THIRD HOUR

Ben A. Meginniss

This is a book that will appeal to laymen and pastors alike. The Rt. Rev. C. C. J. Carpenter, Bishop of Alabama, says, "Mr. Meginniss writes with a clarity and simplicity that . . . leads one from everyday experiences into the hushed quiet of those final hours in the earthly life of Jesus."

\$1.35
Code 31-7462

THE SEVEN WORDS FROM THE CROSS

Ralph G. Turnbull

Says the author: "The Words from the Cross reveal the victory of Jesus our Lord. At the Cross is the revelation of man's sin and God's love. These are the ordinary words like the last words of men. In the seven sayings are found meanings which outlast all other thoughts. To expound these words with reverence and devotion is our aim." A fresh approach to these timeless utterances.

\$1.00
Code 31-6